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L (IV.) -'V !»" "

The *EisM* and metre continue unchanged : the Hymn is addressed

$$-\bullet \quad \cdot \quad t_0$$

1. Day by day we invoke the doer of good works, Varga III. for our protection ; as a good milch-cow, for the milking, (is called by the milker).

2. Drinker of the *Soma* juice, come to our (daily) rites, and drink of the libation. The satisfaction of (th.ee who art) the bestower of riches is, verily, (the cause of) the gift of cattle/

3. We recognize thee in the midst of the right-minded, who are nearest to thee. Come, to us • pass / us not by, to reveal (thyself to others)?

4. Go, worshipper, to the wise and uninjured INBEA, — who bestows the best (of blessings) on thy friends, — and ask him of the (fitness of the) learned (priest who recites Ms praise).⁰

5. Let our ministers, earnestly performing his

^a That is, if *In&ra* be satisfied, he "will augment the worshipper's herds. The notion is very elliptical expressed.

^b Here, again, we have- elliptical phraseology. The original is *md no ati Hiyah*, lit., do not speak beyond us ; the complete sense is supplied by the Scholiast.

^c The *inj* auction is addressed to the *Yajmnana*, who is desired to ask if the *Hotri*, or inyoker whom he employs, is fit for Ms duty. The *Hotri* himself is supposed to enjoin this.